

Plain Dealing:

BEING

A Moderate general Review of the

SCOTS

Prelatical Clergies Proceedings

In the latter Reigns. With a Vindication of
the present Proceedings in

Church Affairs

there.

By John Gordon, M.D.

Licensed, September 11. 1689.

L O N D O N,

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To the Right Honourable and Truly Religious Lady Jane Countess of Sutherland.

Madam,

THE publication of this little piece (at this juncture) was not the Effect of my forwardness, but of that deference I owe to several good Men, and Well-wishers of the present Government, by whose importunity I was induced to take this Task upon me, without prejudice to the Rights of more Able Men, to whose elaborate Works on the same Subject, as ('tis here limited) this Essay has the Honour to lead the way. Those Gentlemen my good Friends had very good reason to be moved, when they heard the good Measures of the Government misrepresented to Strangers by the Artifices of Designing Men, having no less in their Aim than to divide the common Interest of Protestants. They unanimously concurred in their judgments that it was expedient to put a stop to the spreading of this Contagion, and urged me with Motives that were too weighty for me to resist, having all the Inclination

The Epistle Dedicatory.

tion imaginable to shew my Zeal for Our Religion and Liberties within my Sphere. Herein is contained a true (tho a general) Account of the Matter of Fact to undeceive Strangers of their Mistakes, whose different Opinions as to Church Government, and other Circumstances, ought not to remove their Christian Charity towards one another, but (being concerned in one bottom) to promote the Common Interest and Salvation of Mankind, (laying aside all Prejudice, Animosity and Rancour,) tho it should tend to the removal of any Earthly thing most dear to them, that proves a stumbling-block or occasion of offence to either strong or weak Brethren, imitating the Apostles Precept, *Acts 15.* concerning the difference of the Circumcision. And the Apostle *Paul's* resolution in the like case, *Romans*, Chap. 14. & 15. And in 1 *Cor.* 8. last Verse, *If meat make my Brother to offend, I will not eat Flesh while the World standeth, lest I make my Brother to offend.* Which no doubt is preceptive to the Christian World, who pretend not to Infallibility. But being 'tis come this length, the Dedication for its Patronage and Encouragement is due to your Ladiship; chiefly for three Reasons. Because,

First, That your Ancestors and Relations had not only a great share in the Reformation, but
also

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also ever since were great Promoters of the Protestant Reformed Religion in *Scotland*, and Protectors of its Ministers and Professors, and your Charity upon that account to Suffering Ministers and Professors, having been very considerable.

Secondly, That without any Flattery, I dare say, (and all those who have the Honour to know your Ladiship, will confirm my Assertion) that none understands the Matter in hand better than your self.

Thirdly, That your Honourable Husband, your Self, Eldest Son, and most of all your Relations, were chiefly concerned in the last Efforts, and great Enterprize made, and the signal Deliverance wrought of late for these oppressed Nations, of which God was pleased to make our present Gracious King his Glorious Instrument: (and for which your Endeavours, I hope your Family will meet with its due Reward.) Your Ladiship must not expect a fine stile of Language, it being sufficient that the Matter of Fact is true, the Design honest, and the Language intelligible.

Madam, I might have been more plain, particular, and *ad homines*, but declin'd that Method, designing to give offence to no good Christian, be his Profession what it will, if his Principles be
good;

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good; I don't value how Evil or Byassed men may criticise upon this matter; Provided, that moderate good men may be pleased, and that the honest design of this little plain Piece may be any ways serviceable to the present Government, your Ladiships Honourable Family, and other good Subjects; Which that it may, and that, as God in his infinite Wisdom has made our Gracious King his Glorious Instrument of our Redemption, from our Fears of Popery and Slavery, as the Effects thereof) So the same Almighty God would be pleased to settle the Imperial Crown of this Kingdom upon the Heads of King *William* and Queen *Mary* in Peace and Truth, and be so transmitted from them after they have lived a long, happy Life here (and received Crowns of Glory hereafter) to their Posterity and lawful Successors for ever. And that your Ladiship and Honourable Family may live happily under their Auspicious Reign, is and shall be the constant Prayer of,

London,
Aug. 17.
1689.

Madam,
Your Ladiships faithful, obliged
and most humble Servant.

T O



TO THE READER.

Candid Reader,

I Was desired to Write the Parts of particular Ministers Acted upon the last Theatres of Government, but judged this not to be a fit time, so that I hope you will excuse my writing of this in so general terms, and also for laying down some general Hypotheses and Propositions, Argumentandi Causa, (which perhaps the more strict on either side will not allow) being no Divine myself, yet a Well-wisher of the Government, as well as of Moderation and Christian Charity amongst all those of the Reformed Protestant Religion, whose circumstantial differences occasioning some Heats and Animosities, I wish God will be pleased to remove to the Common good of both.

Please to be as impartial and moderate in your Reading and Censures of this little plain piece, as
I have

To the Reader.

I have been in exposing particular mens faults to publick view, and you will not only be more able to make a judgment of the thing, but also the impressions received of a violent Procedure in Church Affairs in Scotland will be removed, and if this moderate and general Account do not perswade you to the contrary Opinion, there will be a necessity to expose particulars and particular Persons to more publick view, which I desire altogether to decline.

I did design to add to this Piece the Objections made against the settling of the Presbyterian Government in Scotland, with the Answer to these Objections; with a List of the Reformers from Popery in Scotland, and those that Suffered Martyrdom upon that Account; but being importuned not to put either of them to a publick view, I have laid it by for the present, but if this have a kind Reception, I shall publish the other.



*A Moderate general Review of the Scots
Prelatical Clergy's Proceedings in the
later Reigns :*

*With a Vindication of the present Proceedings in
Church Affairs there.*

IT being too much spread abroad (whether out of Ignorance of the Matter of Fact, or Design of an Intriguing Party to divide the Interest of Protestants, I will not divine) That the present procedure in *Scotland* tends to the Oppression or Persecution of the Episcopal Ministry there : But whatever be an evil Parties design in it, sure I am, these Surmises tend to load the good and unanimous Designs of the present Government with unjustifiable things : And to remove these Mistakes which might give Encouragement to an evil designing Party, (who are always like the Salamander in the Fire, and love to fish in muddy Waters, acting both in different Elements for the same Ends) or Discouragement to the good Party, whose different Opinions about Cir-

cumstances, ought not to divide them in the main. I shall first state it as my Hypothesis (as many Learned moderate Divines under both Governments do) that Church Government, whether it be this, or that, is a Matter indifferent; There being no Platform of Government left in the Church, either by Christ or his Apostles, or their Disciples, further than appointing Bishops in every Church (which word in the common acceptation in the Originals and Translations, by both Parties is understood to be Overseers, without mentioning any Preheminence to them over their Brethren) these being Presbyters, and their Deacons and Elders; So that Church Government in this case would seem to be left indifferent; and every Nation or People link'd together in one Body or Society, in their own Civil Government (whether Monarchical, Democratical, Aristocratal, &c.) have it left in their Option (being free from Engagements either to the one or the other) to settle that Church Government, which the major part of that People or Society judges most suitable to the Word of God, and the general Inclination and Genius of the People.

This being granted in the general; In the next place let us consider, That when that Nation in particular, as generally all *Europe* were enslaved to the *Romish* Bondage, there was no other, and could no other Government be, but Prelacy suitable to that of their Universal Bishops, whose Vassals they, as well as all other Prelats were (as they called them) who assume to themselves always the Title of Head of the Church, and Christ's Vicars upon Earth, which all those of the reformed Protestant Religion, Episcopal or Presbyterial, look upon as Blasphemous; And therefore the Pope is called by them all Antichrist, and no doubt he is. But when that Peoples
Eyes

Eyes came to be opened to see clearly, the Fundamental Errors which that Church maintained for several Ages, and the many Cheats, Villanies, and Wickedness committed by that Clergy in general, They began to be reformed in their Lives and Manners, by the indefatigable pains and labour of some few Presbyters, who suffered several kinds of Martyrdoms and other Cruelties therefore, by the Popish Clergy : And the *Romish* Clergies barbarous Cruelties in those times towards those valiant Champions in Christ's Cause, did at last animate the People to prosecute a General Reformation in that Nation, and their Reformation being by Presbyters, It seems gave the rise there, to that denomination of *Presbyterian*.

And the *Romish* Clergies Cheatry, and wickedness in their Lives and Conversation, and Cruelty towards those Reformers, and those of the Reformed Religion, occasioned the Peoples general hatred at the very Order of Bishops : And besides, that the bulk of the *Scots* Clergies Opinion, being, *That a well Constitute Presbyterian Government is both more agreeable to the Word of God, and general Inclination and Genius of the People, than any other.*

And though Superintendants were appointed there at the beginning of the Reformation (the generality of the People not being as yet well Reformed) the Reformers that they might prevail the more readily in moderation with the generality of the People; especially considering the nearer they came to the last Settlement (being Governed in Civil Matters by a Popish King Regent and Queen) in the Infancy of their Reformation, the easier the work appeared to be ; yet the Presbyterian was the first Established Government, being fully settled in the Year 1592. by a general Meeting of the Estates, and

Confirmed by Parliament, and continued so till the Year 1606. after that King *James* came to the Imperial Crown of *England*, when he endeavoured to make an Union between the two Nations, settled an Episcopal Government there, (though contrary to the Inclinations of the People and Clergy in general) Expecting thereby to Unite them as well in Trade as in Church Government; And the hopes of an Union in Trade, and other things beneficial to *Scotland*, moved many of those who were Presbyterially inclined, to go beyond their Inclinations, and Opinion, alongst with that Settlement for present: But that Settlement by Bishops in *Scotland* being all (it seems) that the then *English* Clergy and others designed (and in which Settlement many Eminent Men of that Kingdom were too precipitant, to their regret afterwards when they could not help it) that being done the Union was blown up, though I am of opinion, as are many Eminent Men of both Nations, and Well-wishers to the present Government, That neither *England* or *Scotland* can ever be truly Happy, till there be an Union in Parliaments, as well as in Trade: For though *England* be more opulent and powerful by Sea and otherwise, (by reason of their Trade) yet when *England* has a Powerful Enemy in the Front, *Scotland* might prove as dangerous, if not a fatal Back-door to *England*; and it's not to be doubted if there were an Union, but the Product and Export of *Scotland* to other Foreign Countries at present might be of equal Gain to *England* to what *Scotland* might expect by an Union in Trade from *England*; which could be made appear to a demonstration. But this not being *hujus loci*, I hope to be excused for this Digression from the thing proposed, there being some sympathy between the one and others Interest;

rest; and to come to the point in hand, when there is any Revolution in the State of that Kingdom, as of late, and they are so happy as to have a King and Governours that design nothing more than the Tranquillity and Happiness of the People, the People eagerly in their Reformation desire to Establish that Church Government which their Clergy and People in general are of Opinion is most consonant to the Word of God, and their own Inclination. And to make it clear that the first Reformers were not at all for establishing the Order of Bishops, Mr. *Knox* being in Exile in *England*, by reason of the Clergies great Persecution in King *James* the Fifth's time in *Scotland*, King *Edward* the Sixth, having a great esteem for Mr. *Knox*, he proffer'd him a Bishoprick in *England*; but he thanked that good King heartily, and refused it. And a long time after that Kingdom was turned to the Christian Faith, they had no Bishops, nor does any of our own or Foreign Historians assert that there was any that had the title of Bishop in that Church before *Paladius* in the fifth Century; nor was this *Paladius* either a Diocesan or Provincial Bishop, *Adrian* in the ninth Century, being the first Diocesan, nor was there any Archbishop, Primate or Metropolitan to consecrate Diocesan Bishops till the Year 1436. That *Patrick Graham* was made Archbishop of *St. Andrews*, and yet 1200 years before this there was a Church in *Scotland*, ruled by Monks and Presbyters, and not to mention many other Eminent Men, that treat upon that subject, of undoubted Credit, I Cite only *Fordon Lib. 3. Cap. 8. Ante Paladii adventum habebant Scoti fidei Doctores ac Sacramentorum administratores, Presbyteros solummodo vel monachos ritus sequentes Ecclesiæ primævæ*: And *Beda, Baronius*, and all others confirm that *Paladius* was the first that was called

called Bishop in that Kingdom; *Attamen Scoti Christiani
primæ i*, saith another, so that long before there was
any Order of Prelatical Bishops allowed in *Scotland*,
even after *Paladius* time, there was a Church there; and
tho Foreign and Domestick Authors (favouring Prelacy)
write upon this Subject, and name many Bishops to
have been in *Scotland* before and after *Paladius*; yet
none of these Authors dare have the Confidence to say,
that these Bishops had any meddling in State Affairs till
that Nation was enslaved to the Church of *Rome*, and
even when that was, the Kings and Church of *Scotland*
in general would never own the Pope so much, or sub-
ject themselves to him, as other Princes and Churches did.
Look but the 43 *Cap. p. 6th. K. Ja. 3. 39 Cap. Par. 4.*
K. Ja. 4th, 85 Cap. Par. 11. K. Ja. 3d. 4 Cap. Par. 1.
K. Ja. 4. 119. Cap. Par. 7. K. Ja. 5th, &c. which were
but Confirmations of *K. Ja. 1st. Acts Cap. 13. Parl. 1st.*
Cap. 14. &c. And there and elsewhere much more
you will find to prove how little respect our Kings
had to the Pope's Thunders in the time of *Scotland's*
greatest Devotion to *Rome*. And a King who would
rule Wisely, and to the general Satisfaction of the Peo-
ple (in which case they can and will serve him faith-
fully) will give Liberty of Conscience to his People in
innocent or indifferent Matters, which are perhaps Mat-
ters indifferent to himself: and no good Man dare not
but attribute the Epithetes of a Heroick Mind, as well
as of a calm well-disposed Spirit to our present Gra-
cious King and Queen, who condescend Indulgently
to any thing may make their People happy, so far as
they are rightly informed; and I am hopeful will ve-
rify *Seneca's* Saying in time, *Mens regnum bona possidet*.
Besides, That the Constitutions of Bishops in *Scotland*
and

and *England*, are not the same thing, and in their dependance have not the equivalent Power or Influence in their Publick and Private managements in relation to the State; for in *England*, the Laws there seem to secure Bishops so in their Offices and Benefices (when Ordained and Consecrated) that though they should not go along with the Court in disagreeable things, without a new Law, or ranversing the old in a Parliamentary way, they cannot be put from their Benefices, though they should be suspended from their Offices. But in *Scotland* that Order depended so intirely upon Court Favour, that the Governours could, and actually have, without any Supervenient Law or Statute turned out Bishops, *Tam ab officio quam à beneficio*, of which there could be many Instances given, but the Matter of Fact being so well known, we need not trouble the Reader with them here.

But certain it is, That the difference of these two Constitutions is an encouragement to the one to own what is good, and is a bait to the other to maintain even more dangerous things than the Doctrine of Non-resistance it self if required: And to make a Parallell between the *English* and *Scots* Bishops in many things, but particularly in their Practices; would be but a reproach to our Nation, to render in Publick; were it not that it clearly appears in Matters of Fact, whether it be the fault in the Constitution of *Scots* Bishops, or the Bishops own natural temper. That the old *Scots* Proverb holds true, *That Lordships changes Manners*; For be they habit and repute never so good and moderate Men when only in the state of Ministers, yet when once Bishops or Prelats, for the most part they become like that Emperor who was very good till he became

became Emperor, and had Power to do Evil, whose Answer upon a Question of the alteration of his different temper and practices is well known to all versant in History, and there was one of the Popes who proved to be of the same temper also.

But now to come to give an account of some particular practices of their late Bishops in *Scotland* in the last two Reigns, which generally created an irreconcilable hatred in mens Minds to the Order it self (though Church Government were a Matter indifferent to Clergymen and Laicks;) and the first step was, That when the General Assembly of Divines in *Scotland*, who were not only very active to Crown King *Charles* the Second at *Scoon* in 1650. but also, great Instruments to restore him to the Imperial Crown in the Year 1660. and that the Presbyterian Government was confirmed *Act 16. Par. 1. Ch. 2d.* They looking upon Mr. *James Sharp* as one of the most violent Presbyterians in the *English* time, of great Credit with the Presbyterian Clergy, and of no less fame for his almost violent Zeal that way, which all the Presbyterian party there, solemnly Swearing to stand by the Church of *Scotland*, as it was then Established in a Presbyterial Government, was intrusted by them in the Year 1661. as their Commissioner to the King, to have that Government continued: But the Promise and fair Prospect of an Archbishoprick prevailed with his Judgment, and gave him a new light, for which he was tainted with that Epithet of the Betrayer of the Church of *Scotland*, and his Brethren, who being a politick Man, failed not to contrive, and (with other Politicians in the State, and Laxer Clergy who looked for Benefices) to concert the new Establishment of the Order of Bishops
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in its full extent, after the Form almost of the old Popish Order, and abolishing the Presbyterian Government in the Year 1662. It was no doubt a failure in some of the Presbyterian Ministers, then (many of which were great Eminent and Loyal Men, though refusing Benefices from the late King) to desert their Churches and Vocations in the Publick Assemblies, until they had been forced from them (as no doubt they would have been without Compliance.) But certain it is, That when some of them left their Charges, and others were forced to quit the same immediately thereafter, by imposing new Engagements to that Government, contrary to their former Solemn Oaths, and Vows (though it be much my opinion, that no Oaths ought to be imposed in point of Government, except that of Allegiance to the King in his Political Government of the Church, as well as in the Civil State; Because good Men need not to be loaded with Oaths, and evil Men will never keep Oaths when they find opportunity to break them to any earthly Advantage), which others Imbraced for love of the Benefices, and the Ministers that either quit or were put from their Charges, were not only restrained from Preaching and Praying in any Publick Meetings to their Congregations, or privately in their Houses, (though they expected nothing for their Labours) by Imposition of Arbitrary Penalties, and contriving Penal and Sanguinary Laws, equivalent to that which was made against Papists, Seminary Priests, and Jesuits *ad terrorem*, 2 *Act. Sess. 3. Parl. 1st. Ch. 2d. &c. Acts 5. and 7. Par. 2d. Sess. 2d. Acts 9. and 17. Par. 2d. Sess. 3d.* but several more severe Acts were made in Parliaments 1685. and 1686. and though none of

those Laws were once put in Execution against Papists, Priests, Jesuits, &c. yet how violently were they put in Execution against those poor Ministers, their Flocks and Families, for the one's Preaching, and the other's Hearing of the Word of God, without mixture or the least grains of Schism or disloyalty? Which oppression (meerly for the difference of Opinion) tended to so great a Persecution (which verified that old Saying, *That Oppression makes a wise man Mad*) that it put the People in such a terrible consternation, that this Persecution or Oppression (call it what you will) forced the People in the Year 1666. to gather together and rise in Arms in defence of their Preacher's, Religion and Liberty, against those persecuting Clergymen; who not only contrived, but forced the Statesmen and the King's Privy-Council to stretch these Penal and Sanguinary Laws, against both their Religion and Liberty in which they were Educated: and what Devastation, Forfaultures, Cruelties and Bloodshed followed thereupon in that poor Kingdom for several Years is so generally known, that it's needless to relate it here, and the late King *Charles*, who had nothing of violence in his Nature, considering the common Evil their Divisions occasioned, (with the concurrence, and by a representation of some Honest Men then in the Civil Government) did give a little respite by a Toleration to some Ministers to Preach in several Congregations, but the regular Clergy were so exasperated against this Indulgence, that they themselves made terrible Clamours and Complaints to the King and Clergy of *England* (who were not so immoderate, nor so immoral in their Actions against Dissenters, nor so vitious and scandalous in their Lives and Conversations) and to the Officers of State, and
the

the Privy Council in *Scotland*, not only against those poor People, but also against any that favour'd or pitied them, alledging it was a Schism in the Church, that the Ministers Preached Rebellion, which the Council found frequently upon Tryal to be false, and that those that gave any dissent to their violence against these People were disloyal. And many that were vicious and the most scandalous of their inferior Clergy, not agreeing with the abstemious lives and the singular Examples of those godly Ministers, made it their business to harraßs and malign them and the People, to the Government; till they got their point wrought so far as to remove this Liberty which the King graciously granted, and procured an Army of Wild Highlanders to be sent to those Countries in *Anno* 1677. Which Army committed the greatest Barbarities and Unnatural things that ever was heard tell of in a Christian Nation, by their Oppressions, Robberies, Plunders, Rapines, &c. making no distinction of Persons or Sexes. This being with great difficulty represented again to the King, he out of his wonted Clemency, caused Remove his Army, and those poor People, though left in a manner desolate, having got the least Respite (their Religion and Profession being dearer to them than their Lives) they frequenting those Meetings again without Tumult or Uproar, where they thought they had the Word of God truly and more purely Preached to them: The Episcopal Clergy (being again allarm'd) made the greatest clamour that could be, and made their Interest at Court to send Arms again (as they alledged, to suppress them) upon which violent Persons did get Commissions, when other moderate Men that had Commissions laid them down; and others refused

them upon such cruel Expeditions) and raised Regiments of Foot, Horse, and Dragoons, and many of them, who having neither Principles of Religion nor Humanity, were sent thither with those Troops, and treated the People in a most barbarous manner, which forc'd those poor oppressed People to Guard their Meetings with Armed men, till they fell in Blood with those cruel mercenary Souldiers in the Year 1679. Which Cruelty and Persecution increased their Number the more; which verifies that old Saying, *Cinis & Sanguis Martyrum semen Ecclesiæ*, for the more they were oppressed and persecuted, the more their Number increased. And were there not then some of the greatest Personages in that Kingdom in disgrace with the King by the instigation of that Clergy, and some other Ministers of State, not only for their Dissents to their violent Proceedings against Protestants; but also for complaining of some other mismanagements in State? But God has at this time been pleased to honour them, so as to put them in Capacity to be most Instrumental in settling the present Government, I hope upon sure and lasting Foundations. But not to make a greater Digression, then was the Duke of *Monmouth* sent Generalissimo to *Scotland* to Suppress those Protestants; yet he was to be overruled by the Clergy, and the King's Council; who notwithstanding of his limited Commission did, and for his favour shewn to those poor People (who he knew suffered meerly upon the account of their Religion and stricter Lives) was by the Clergy and the violent Party, their Adherents, put in disgrace with the King, as other great Persons were, and how many Families of all Ranks and Degrees were then and since destroyed by this Oppression and Clergy's persecution? how many
were

were tortured without Mercy ? how many were Banish'd, Drown'd, Beheaded, Shot, &c. many of them without the Liberty of once calling upon God before their Death, is incredible ; but all *Europe* knows it, and it cannot be denied. And who knowing, or in the least understanding the Affairs of *Scotland* in those times, will deny but that these cruel Proceedings against the Presbyterian Ministers and their Hearers, (by Banishments, Imprisonments, Forfaultures, Intercommonings, or Outlawries, Deaths, &c.) were the very things that forc'd many of the vulgar sort of Professors to fly to the Hills and Mountrains, where (though no doubt they had opportunity to hear some good Ministers Preach) yet Popish Emissaries, Trafficking Priests, &c. being never idle, and never neglecting occasions by the Divisions of those of the Reformed Religion, to propagate their hellish Designs, were not wanting to be there as Wolves in Sheeps clothing, or Devils in Angels shapes, to seduce those of meaner Capacities to imbibe some dregs of the Jesuitical Principles, which brought many of those poor Innocents to end their days in Misery.

But that, when the late King *James* was dealt with (for Reasons best known to his Cabin Councillors) to grant a general Toleration, doubtless out of no respect to the Presbyterian Party ; They did, it's true, take hold of that opportunity and freedom to Preach the Gospel, and no further, (when in the mean time the Episcopal Clergy did give their thanks to the late King, for his Liberty and Toleration to Papists, Quakers, and all other Sects) of which they were hindered before by the Episcopal Clergy, their procurement ; and they no doubt had reason to thank the late King, or any, for the Liberty it self (having by it received

received a glimpse of the Gospel by their freedom to Preach it) though they desponded of its long continuance, but expected a greater Persecution thereafter, which they Preached to their Hearers, and no doubt their Prophetick Sentences had been fulfilled, had not God in his Mercy prevented it, by preparing a fit and glorious Instrument to preserve his People from the designed overflowing deluge of Popery and Slavery.

And what good Protestant would not thank a Turk or Pagan, nay, the Pope himself for Life, Liberty, and Freedom of the Reformed Religion; much more a Native Prince, especially considering what is before related about a 26 Years Oppression or Persecution from those called the Regular Clergy then, and by their instigation; for from that Clergy they could expect no good Tidings: for some of them had the Impudence to say in Pulpit, *That Rome should have it e're Jack Presbyter should have it*; this is a Matter of Fact, for who would not rather receive a favour (in the acceptance innocent) from a professed Enemy, than be oppressed or cruelly used by a counterfeit false Friend or unnatural Relation, judge ye? And whether these Proceedings against those poor Protestants, does not too much imitate the *Romish* Clergy and Missionaries imposition on Magistrates and Governors to be their Executioners, let any indifferent man judge: So that any impartial unbiassed person indued with common Sense and Reason (considering what is said (which is but a Specimen of a System that could be written on this unpleasant Subject to any good Protestant, were it not to vindicate the generality of the Nation, unjustly aspersed of purpose to make the Government unfavourable to Strangers, who know no better) may conclude that this persecuted People, as well

well as the generality of the *Scotch* Nation, have reason not to continue the Order of Bishops there; for if the practices of particular Bishops in *Scotland*, were rendred publick, none would tax or reproach that Kingdom with violence, inhumanity, persecution, or rashness in their present management of Church Affairs; especially considering how great Instruments most of the Episcopal Clergy have been of late, by their connivance, forwardness, or contrivance to encourage the Ministers of the late Government to encroach so much upon the Religion, Laws, Liberties, and Properties of the Protestant Subjects, we shall only instance two; So *ex ungue Leonem*. The first is, of their Behaviour in the Parliament 1686. when there was no less Design than to rescind the Penal Laws, fram'd and enacted against Papists, Seminary Priests and Jesuits, Hearers and Sayers of Mass *ad terrorem*; to hinder the Growth of Popery in that Nation, which was the only legal Bulwark and Security of the Protestant Religion, these all the Bishops (excepting three) concurred to remove; by removing of which Laws, all persons lax in their Principles, or Evil-designing Men would be left loose, and at their full liberty to act in the Matters of Religion as they pleased, and in which case a prevailing Party might easily impose whatever they pleased, the Power being in their hand, and the Prerogatives screwed up above the highest Note in the Scale of Musick: But God who did not design to destroy that Nation (meerly by his Providence as the Execution of his Eternal Decrees) wonderfully prevented all those Hellish Designs beyond Humane Expectation, and disappointed the Actors.

The next was that when all rational foreseeing Men had a jealousy of a Popish Contrivance, to impose a Prince of *Wales* to deprive the lawful Heirs of their rightful Succession,

cession, and Men having searched more narrowly into the Affair, they were fully convinc'd in their Minds of a Popish imposture, the whole Bishops of *Scotland* (when in the mean time they could see no less than the Persecution of their honest Brethren in *England* for Religious Matters) they (some of them no doubt, for worldly Interest, whither that would drive them, God knows, and others in Compliance, for fear of Suspension from, or loss of their Offices and Benefices) did make the most solemn, though the most unreasonable, unchristian Address, and disagreeable to the pretended Character that ever was upon the Birth of a supposed Prince of *Wales*; and what Expressions are in that Address (so generally known) cannot but be nauseous to any good Protestant to rehearse, in which they called that Prince, *The Darling of Heaven, &c.* But to come in the next place to the late Procedure of the Convention, their Committees during their Adjournments, and the Parliament now sitting, in relation to Church Affairs, I shall give an impartial Account of the particulars, so much as is needful.

And first, When the Nobility and Gentry of *Scotland* that were here in *January* last 1689. did give their Advice to the then Prince of *Orange* (now our Gracious King) what Methods to take in relation to the Settlement of the *Scotch* Nation then in great Confusion, having no Government, by reason of the late King's desertion of the Government; The King did follow their Advice; and albeit that some alledged a general Proclamation, to be published in ordinary times and accustomed places, for calling the ensuing general Meeting of the Estates, would be the best Method to call them together, for Reasons neither fit nor necessary to be inserted here; yet His Majesty, to a general Satisfaction, did take very knowing Mens Advice
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to dispatch his Circular Letters, which he did by virtue of the Trust they reposed in Him, and the Advice given by the Gentry and Nobility of *Scotland* to such as had right to represent the Nation in a general Meeting, not omitting the then Bishops, their Order being as then Established by a standing Law, which His Majesty would not Transgress. And when those Representatives of the Nation did meet freely, frequently, and fully in a general Meeting, by virtue of our now Gracious King's Warrant before explained, had the Bishops then behaved themselves as became persons of their Profession, pretended Honour & Character, if they thought not the Call sufficiently warrantable, they ought either not to present themselves at that general Meeting, or when they did appear by virtue of that general Warrant, they might have Protested and deserted the Meeting, as in their Opinion not legal, before it were constituted so by the general Meeting it self: Otherwise, to have complied fully upon their Meeting, and not only to have acknowledged their Faults, Errors, and Mismanagements in the late Government, but also to have gone on honestly, and vigorously with the other Estates, in Prosecution of the good Designs of their meeting.

First, By concurring to heal the Breaches made in the Hedges of Religion, and removing the Encroachments made upon its Laws.

Secondly, By restoring the wholsom Laws, Liberties & Properties of the Estates & their Fellow-Subjects, so much encroached upon by Popish Emissaries, and any other wickedly designing Party in any of the later Reigns, but contrary to this, being it seems conscious to themselves of some guilt, they did all bandy together, not only with those that were too active to carry on the Mischief in the later Governments, but also with a new designing Party

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who had no Principles, not only to vindicate all the Evils that were done in the late Government, but also to bring the Nation under more Slavery than ever; the particulars thereof are too generally known. And considering their Profession by their Actions, *Contraria juxta se posita clarior elucescunt.*

I will not be too opinionative to assert, That the generality of people in that Nation, or the major part of this Great and Wise Council of the Nation did incline to continue the Establishment of that Hierarchy, they finding it in a manner very improbable, if not altogether impossible, (considering all that is said, and much more might be said) to reconcile the Ignorance, Debauchery and persecuting humour of the most part of the Prelatical Party in *Scotland*, with the singular, exemplary strict, and orderly lives and conversations of the Presbyterian Clergy, and most of their Adherents: But sure I am, that Clergy's former and latter Behaviour were the Reasons that induc'd that great and wise meeting of the Estates so suddenly to tender that Order of Bishops as a Grievance of the Nation to His Majesty, in their Preliminaries, in order to be abolished in the next Parliament, now Sitting, and to vindicate that Nation, the general meeting of the Estates, and the present Parliament, from all Aspersions which are industriously spread abroad, loading them with a Persecution of the Episcopal Ministry there.

Take this for truth, of which no intelligent Man in *Britain* can be ignorant.

That the first Act the Estates made, was to secure their own Sitting.

The second material to our purpose, was their declaring themselves a free Estate, and a legal Meeting, and declaring that they would not separate, but continue to sit by frequent

quent meetings, till they had restored and secured their Religion, Laws, Liberties, and Properties; as well as that of their fellow Subjects so much encroached upon, and till they had Established the Government of the Church and State. Both which Acts the Bishops Voted in and approved of.

And this being done with several other things, establishing the Legality of the Meeting, &c. too tedious to rehearse here, being intended but an Abbreviat; Who would think that the Reverend Protestant Fathers of the Church of *Scotland* would have stood in the way of any proposition that might tend to the Security of the Protestant Reformed Religion, restoring the wholsom Laws, and securing the Liberties and Properties of the Subject? Yet with the next breath, they were not only for continuing profess'd Papists in chief Commands of strong Fortresses, and in the Army, expecting their greater Security that way, as it seems they had reason, considering their former Deportment; and the then present circumstances of the Nation; but were also for recalling home the late King, which they alledged they looked upon to be the only way to secure Religion, to give the standing Laws their lustre (no doubt there is something understood there, *& latuit anguis in herba*) and to secure the Liberty and Property of the people; these were their very Expressions. But as I doubt not, that there is any good Christian, but is heartily grieved for the Bigotry of the late King's Religion, his Evil Council and Mismanagement of Affairs in State and Church, and Encroachments upon all that was dear unto us, which brought him to his low Estate, much more *Brittish* Inhabitants, and most of all the *Scottish* Protestants, who can endure no Government but a Monarchical; whose Love to that Government is such, that they did always undergo great burthens, and did peaceably forbear many Faults and Infirmities

firmities in several of their Kings for many Ages, as unquestionable good Historians make appear: Yet to give a Call to the late King in his and our present circumstances, to return with a *French, Irish*, and other cruel Popish Crew, were either to make him more miserable, who could not but be utterly destroyed in the Attempt, or the Protestants in *Britain* most miserable, by reducing of them all to Popery and Slavery, or to the *French* most Unchristian Cruelty, and intolerable heavy yoke, and our foreign Protestant Allies and their Confederates, though of different Religions, more uneasy, if not in hazard to be destroyed by the *French* Ambition and Slavery, which is more intolerable beyond doubt than that of the *Turks* and *Tartars*, his dear Confederates; but it seems our Bishops when they desired to recall a Popish King did not mind, or rather did not value the verity of *Claudian's* Remarque, in case the late King did return with the least favour of a reeling populace,

———*Componitur Orbis*
Regis ad exemplum———

And a little after,

Mobile mutatur semper cum principe vulgus.

And who doubts, but that if the late King returned by force, the fate of all those of the Reformed Religion (if real Protestants) whether Episcopal or Presbyterial, would be sudden in the Execution, and if invited home, were his promises never so fair and specious, the same fate would no doubt befall them in a short time: And the Mobile is not always to be trusted for a Bulwark in every Exigence. But to the next Matter of Fact.

Upon the day of *April*, the Estates having fully considered that it would be dangerous to have the Government

ment longer unsettled, and having upon good grounds, too tedious to relate here, resolved to declare the Crown vacant, and the late King *James's* Right, &c. forfeited, the Bishops not only urged frivolous Arguments, but also voted against it; Notwithstanding their cheerful voting *affirmative* to the former Acts.

And there being an Act ordaining the Clergy not to pray for the late King *James*, &c. as King and Prince, their Right being forfeited, and the Crown declared vacant, the Bishops all removed without any compulsion, except 2, or 3, who were the most moderate; and one of those being desired at the rising of the Meeting to say Prayers, he, that he might not omit his pretended Allegiance to King *James* in his Prayers, omitted to say Prayer in common Form, or *extempore*, but only repeated the Lord's Prayer, desiring it seems to give offence to none: But a person present alledged, That several persons used to conclude their Prayers with the Lord's Prayer, and so did that Bishop; for he suspected it should be his last Prayer in that place.

At the next Sitting of the Estates it was moved, That, Considering the Bishops behaviour in the later Governments, their behaviour in that general Meeting, (where notwithstanding their being present, and voting in several Acts *Affirmative*, which they contraven'd contrary to their profession) their Order should be declared a Grievance to the Nation; which motion being remitted to the Consideration of the Grand Committee, they at their next meeting brought it in as their opinion, That the Bishops were one of the greatest Grievances of the Nation: which opinion the whole Meeting after serious Consideration approved of, and voted them out of Doors.

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After which, all the Bishops withdrew themselves in Cabals with several disaffected people, called several of their inferior Clergy together, prompting them to Disobedience in the present Juncture: which Principles many of the Episcopal Clergy did then vent too much in their Preachings and publick Prayers.

The Estates having emitted a Proclamation proclaiming *William* and *Mary* then King and Queen of *England*, King and Queen of *Scotland*, without a contradictory Vote, and only one *Non liquet*;

And another Proclamation enjoining the Clergy after the Proclamation to Read the Declaration, and to pray for King *William* and Queen *Mary*; and in doing of which, many did comply, but several refused; yet all, even those of the Episcopal Clergy (though not complying with this) who would live peaceably and regularly as Subjects, the Estates took into their particular protection, putting forth another Proclamation, prohibiting all or any of the Subjects whatsoever to trouble or molest any of them in their Lives or Estates. And none will be so Impudent as to alledge in publick, that any either of the Bishops, or their inferiour Clergy, whether complying or not, were ever troubled in their Persons or Estates since the said Prohibition, and few even before, by the unruly Rabble, unless it be those whose Deportment no good Men can vindicate, and those moderate Men of untainted Lives and Conversations of the Episcopal Communion, who have chearfully complied with the Estates, and present Government, will declare how they were caressed by the Presbyterian party in this Juncture, and others who might be nice and scrupulous in some points, christianly exhorted and invited to joyn with them without Engagements, further than Reading the Declaration, and Praying for King *William* and

and *Queen Mary*; and I have reason to think that the present wise Parliament will impose nothing capable to trouble their Consciences in their compliance with the present Government. And truly it would seem to be no small reproach to the *Scotch Bishops* to hear those who were lately their inferior Clergy now declare in the Pulpit and elsewhere, how these many years by-past, they themselves have groaned under their Bishops Tyranny and Oppression of several kinds. But after the Bishops were declared a Grievance to the Nation for many undeniable good pregnant Reasons, and now voted out of Doors, the Estates took many calm Methods by Exhortations, &c. with their Clergy, to have their Deportment suitable to their profession in the present Juncture; but several of them continued so obstinate, and endeavoured to seduce others to the defaming of the Government in publick and private; so that they were necessitated to deprive some of them (though they indulged some eminent Men till they advised better) and ordered Presbyterian Ministers to Preach in their Churches: And sure I am notwithstanding the frequent Complaints given in to the Estates, of the Episcopal Clergy's and their Parties meeting in Cabals with Papists and other disaffected People, to the contempt of the present Government; yet that they were so tender of their Character, as Ministers of the Gospel, that none of them were once prosecuted by the Estates, their Committees, the Privy Council, or the present Parliament, since their Deprivation, except one Minister, who was accused to have spoken some Treasonable Words; and how tenderly they dealt with him in his Misbehaviour and Infirmities, for fear of bringing a reproach upon any that Preached the Gospel, whether of one Order or another, is well known; And it is too Publick, how one of those de-
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serting Ministers Wives , and others of that perswasion, who converse with Papists (as the Effects of their Cabals) were apprehended , endeavouring to get into the Castle of *Edenburgh* (with fresh Meat, and other Provisions) when it was block'd up, and declared Treason to converse with, or assist any therein ; and yet how tenderly they were proceeded against, is generally known ; there are many others of their Evil Practices in the late Conjunction, might be spoken of, too tedious to the Reader ; but to conclude with the Episcopal Clergy's Behaviour in *Scotland* of late , Who have been more Active, or like to be found more guilty in a Correspondence with, and assisting the Lord *Dundee* and his Party, now in Rebellion , and committing most inhumane Actions, than several of those who are called the Regular Clergy ; which must be publick to their shame ; besides, that the late Bishop of *Galloway* is certainly concluded to be with the late King *James* in person in *Ireland*.

And as a further Evidence of the Estates, the present Parliament, the Council, and other People of *Scotland*, their favourable Deportment and Lenity towards the Episcopal Clergy there, it's undeniable that both the Bishops and their inferiour Clergy , who by their ill Deportment and late Obstinacy, deprived themselves of their Benefices, do Walk and Travel in Town and Country, on Foot, in Coach , and upon Horseback, at their pleasure, and live peaceably in their Houses without any Trouble or Molestation whatsoever : And it will be found unquestionably true , that neither the Episcopal Clergy, nor any other, who have been grievous and great Persecutors and Invaders of the Religion, and Encroachers upon the Laws, Liberties, and Properties of their fellow Subjects in the late Government, were in the least
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fear of their Lives or Estates in that Kingdom, since the first general Meeting of the Estates; Notwithstanding of the great Clamours and false Aspersions, of purpose and industriously invented and spread abroad by some persons for their own ends, being either afraid to abide the Test of the Law by way of moderate Justice, or being uneasy to themselves, and troublesome to others under any Government, were it never so good and easie, but where they have a power to gratifie their Lusts and voracious Appetite, and to do Mischief to others. And as for that Allegiance that the Bishops, whose Order is abolished in *Scotland*, and their inferior Clergy, who have deserted their Charge, out of an ill Principle, for the most part have not a livelihood or subsistence, it must be very gross and ridiculous; for it's well known; that both the Bishops and those of their Clergy, who have deserted their Charges had opulent Benefices, and are rich (though not to satisfaction) or might have been so in a cheap Country, where, with the least management, the half or third part of their yearly Benefices might maintain them and their Families very well; for it's known generally there, that several Ministers with lesser Benefices than any that quit their Charge now, have made good Fortunes for their Children; And it's hardly known that ever their Charity or Pious Acts was the occasion of their Poverty, though they have had Examples enough from many of their good *English* Brethren Clergymen; and if they lived too sumptuously, *Sibi imputent*. And certain it is, that their Presbyterian Brethren, when they labour'd under the greatest Poverty and Affliction in the World, by the *Scots* Episcopal or Regular Clergy (call them what you please) their immediate procurement

curement, none of them pitied their Distress, or relieved them in their Wants in the name of Disciples, (when it must be confess'd they were sheltered and connived at, not only in *England* and *Ireland*, but caressed abroad in *Holland*, and elsewhere) though there is good reason to believe that these Ministers and other Presbyterians both pity these called lately the Regular Clergy, for their Miscarriages, and pray for their Reformation; Which God grant.

But I conclude this Point with a good Church of *England* Man's Saying, *That the Bishops of England were like the Kings of Judah, and the Bishops of Scotland like the Kings of Israel; for that there were several good Bishops in England, but never one good Bishop in Scotland.* And though this be a general Rule or Maxim of the *Scots* Bishops, yet no general Rule wants its Exceptions, there being some few Eminent Men of that Order in *Scotland*, who dissented from, and disapproved of their violent Procedures, and inhumane and unchristian-like Practice; But this was *Rara avis in hisce terris.* And I sum up all with a Saying of a great Father in the Church, *That whoever is of a persecuting Spirit, whatever he profess outwardly, is of the Devil:* which made *Persius* in the like case in his Satyrs, make that Imprecation to Tyrants in general, or Persecutors, which is the same thing upon the matter; both being Tyrants:

*Summe parens divum, sævos punire Tyrannos
Haud alia ratione velis, &c.*

And tho Tyrants or Persecutors may have a time allotted them to diffuse their venom to the terror or affliction of others; yet they will meet with their Correction

rection or Judgments here or hereafter, when the oppressed and afflicted shall be released.

And now being that the Order of Prelatical Bishops is abolished in *Scotland* by an Act of Parliament; it is not once to be supposed that any other Government can be Established there in the Church but a Presbyterian; The model thereof I submit *interim*, to the Consideration and the final and unanimous Resolution of a Just and Wise King (who favoured the Peoples general Inclination) and this Wise, Loyal and free Parliament. And to make it evident to all unbyassed Men, that it is not only the general Inclination of the People, to have the Presbyterian Government established; But also, That that Kingdom can never be in Peace, without the Establishment of it: Though I might urge many, yet I only offer two undeniable proofs.

First, There being 32 Shires or Counties, and two Stewartries (comprehending the whole Body of the Nation) that send their Commissioners or Representatives to Parliaments, and all general Meetings of the Estates or Conventions; of these 34 Districts or Divisions of the Kingdom, there are 17 of them entirely Presbyterians; So that where you will find one there Episcopally inclined, you'll find 150 Presbyterians. And the other 17 Divisions, where there is one Episcopally inclined, there are two Presbyterians.

Secondly, Make but a Calculation of the valued Rent of *Scotland*, computing it to be less or more, or computed *argumentandi causa*, to be Three Millions, and you will find the Presbyterian Heritors, whether of the Nobility or Gentry, to be Proprietors and Possessors of Two Millions and more; So that those that are Episcopally inclined cannot have a Third of that Kingdom; and as for the Citizens or Burghesses, and Commonalty of *Scotland*, they

they are all generally inclined to the Presbyterian Government except Papists , and some remote, wild, and barbarous Highlanders, who have not a true notion of a Deity, acknowledge neither King nor Superiour, but the Chief of their Tribe , and have little Subsistence but by Rapin and Plunder , and who ought to be subdued and reduced by force , and Garrisons placed amongst them ; without which, they can never be kept in order, or obliged to serve the Precepts of Law or Gospel. All which is true, and can be made appear to a Demonstration.

FINIS.

